



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Exploration and Discovery.

THE TEMPLE AT CORINTH.

THE ancient city of Corinth was adorned with many a temple, whose sites and names are duly recorded by Pausanias, the periegete. Of all the rest not so much as a fallen column attracts the eye of the traveler; only the stately ruin shown in the accompanying illustration remains to remind us of the splendor of the fallen city. Even the name of the god to whom this temple was dedicated is forgotten. One has supposed that it was Athene Chalinitis, the Athene who bridled Pegasus for Bellerophon, but it may be Apollo, or either Aphrodite or Poseidon, the two great gods of Corinth, symbols of her commercial prosperity and of her licentiousness. The description of Pausanias gives no clew for the identification. It may be the good fortune of the directors of the American School at Athens, who have turned their attention toward Corinth as a promising field for excavation, to throw light on this question.

Unlike the temples at Sunium, Ægina, Phigalea, and on the Acropolis at Athens, the grandeur of this temple is not enhanced by its being placed on a commanding height. We learn here, as at Pæstum, that the noble severity of the Doric order is grand and impressive in the plain as well as on the mountain top. And yet there is no lack of natural beauty in the surrounding landscape. The steep sides of the Acro-corinthus tower on the south, beyond the narrow valley of the Asopus to the west rises Cyllene, while to the north the plain slopes gently down to the blue waters of the Gulf of Corinth, on the other side of which is seen, on a clear day, the peaks of snow-covered Parnassus.

The massive proportions of the seven lonely columns, 33½ feet high and 5 feet 8 inches broad at the base, the broad, flat capitals, and the dark gray stone, weather-worn and battered, suggest a hoary antiquity. This temple is, in fact, one of the most ancient in Greece, dating from the sixth, perhaps from the seventh, century before Christ. We know very little of its history. Dr. Dörpfeld, the director of the German School at Athens, has shown that the peristyle consisted originally of 38 columns, 6 at each end and 15 on the sides. The temple seems to have escaped serious injury at the time of the destruction of Corinth by Mummius. When the city was rebuilt under Cæsar, it received a new roof, as is shown by the Roman tiles that have been found. There are indications that it shared the fate of most Greek temples during the succeeding centuries, being converted into a church by the Byzantine Christians. Let us hope that it was not desecrated by the Turks, as was the Parthenon. The ruin in which it now lies seems to have been wrought

by time and earthquakes, rather than by man's hand. In the last century, when Stuart visited the site, eleven columns were still standing. Travelers in 1829 reported only the present number, seven. The foundations of these are fast crumbling, and although the Greek government has done its best to



strengthen them, the time cannot be far distant when these columns too shall have fallen, and with them the last standing monument of the splendid city of the Isthmus, Corinth, *lumen totius Graeciae*.

E. C.

ABERCIOUS (AVIRCIOUS), PAGAN OR CHRISTIAN?

THE Antimontanistic Anonymous, 192 or 193 A. D., cited by Eusebius, *C. H.*, V., 16, 3, dedicates his work to a certain Avircius Marcellus (Harnack, *Gesch. der Altchristl. Litteratur*, I., 240-1). This Avircius has been identified by Lightfoot, *Colossians* 54, also *S. Ignatius and S. Polycarp*, I., 476-85; Zahn, *Forschungen zur Geschichte des N. T. Kanons*, V., 1893, pp. 57-99, and others with the Abercius whose fantastic and somewhat legendary biography was written by Simeon Metaphrastes of the second half of the fourth century (*Patrol. Graec.*, CXV, 1211 f. ed. Migne).¹ In this biography is found a copy of the funeral inscription which Abercius had made for himself in his seventy-

¹ See on him Delahaye in *Revue des questions historiques*, 1893, July, 49.